



# MISSISSIPPI BAPTIST RECORD.

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Price—\$2 50 per Annum, in Advance.

CLINTON, MISS.  
THURSDAY, JULY 10, 1877.

## THIS AND THAT.

Bro. Beall, of West Point, recently lost a child.

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A Deacons' Convention will be held at Paris, Texas, on the 18th inst.

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We have indications of a revival here.—St. Clair Lawrence, Central Grove, Miss.

"We hope you will demolish Dr. Jeter. You have the true side. Hold the fort."

The Southern Baptist Theological Seminary will open under very favorable circumstances.

From May 24th to June 26th Mississippi contributed to the Foreign Mission Board \$61.45.

The Female Misionary Society of Mataponi Church, Va., has been in existence forty-eight years, and it is in the country at that.

Remember that Clinton is now a money order office. Send us postage orders on Clinton now, instead of Jackson as heretofore.

Mrs. Susan Wooten, a faithful member of the Senatobia Baptist church, died on the 4th inst., in the seventy-eighth year of her age.

"Could you not confide with the Southern Baptists now and give the State the benefit of both Editors in the conduct of our paper?" We don't know.

"My wife sends fifty cents as a contribution to Sister Turner to aid in building the church."—J. E. King. Who else will do likewise? Several have done so.

A correspondent of the Battle Flag speaks of somebody skinning a Campbelot as though he had been a wolf. Wonder what was done with the skin, and what it was good for?

"Does God choose the person or the character to serve him?"—D. D. Warlick, an Alabama Baptist. Who, answer, chooses the person and by sovereign grace gives the character, as he did in Paul's case.

A thief attempted to rob Eld. Z. T. Leavell's house in Oxford. We can't tell whether he ought to be sent to the Penitentiary or the Lunatic Asylum. What could he expect to find in a Baptist Preacher's house?

"If you will send me the Riccon free, I will work for the College." Here it is again. We feel a deep interest in the College, but we don't see that it is our business to pay brethren out of our pockets to work for their own institution.

The True Citizen is a very large monthly published by the New York Mercantile Journal Co., No. 350 Pearl street, N. Y., price, ten cents per copy or one dollar a year. The Citizen is well edited and contains a great deal of interesting reading on nearly all subjects.

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"I will review my Irishman soon. Sickness has delayed."—J. W. Lipsey, Bro. Lipsey has the floor. When he yields it brother Melvin can review him in an article of one thousand words. Then Bro. Lipsey can have the same space. We hope by this time the subject will be elucidated sufficiently.

Above all Scripture the prophetic should now how be studied critically."—P. S. G. Watson. This is the greatest possible mistake, and one that is ruining some excellent preachers. It is much more important to study how the world is to be converted than when the Jews will return to Jerusalem or the Turkish empire will be overthrown.

"May God bless the Riccon and Herald in their discussion. I do not expect any hard feelings, for brother G. has shown his incapacity to quarrel." We have not tried to quarrel yet, and the Herald won't quarrel. We wish many would pray for the Riccon and Herald. Papers are not prayed for enough. May be that is why they are so naughty sometimes.

"I leave home to night to be gone four weeks. I will do what I can for the Riccon, and will write you an occasional letter in my absence."—C. M. Gordon. President Gordon is out looking up Baptist girls for Medina Female College. This is a Baptist school, with a full corps of Baptist teachers. While no effort is made to proselytize any pulp, Bro. Gordon means simply to have a real Baptist school. That is right. Hope we will find the girls in their school.

## "Is It According to Baptist Usage?"

The frequency with which this question is asked and the nervousness with which everything is regarded that is not according to Baptist usage, suggest the question whether we are not slowly but surely, weaving about the denomination a silken net of tradition. It is to be greatly feared that many push their inquiries no farther than to ascertain if a thing is according to Baptist usage. The frequency of the enquiry, and the readiness of many to take at the smallest fracture of usage impresses our mind that we are building a wall between us and the Scriptures. We confess that we do not like the looks of the thing.

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differences it is proper to remark that both parties are probably right. The customs of the country would not do for the town and vice versa. Neither party should insist on the other's conforming to its usages.

How much we are hindered by a too great love of custom, both in acquiring Scripture knowledge and in efficiency, it is hard to imagine. Let us free ourselves from the bondage, and henceforth enquire not what is usage, but what is truth, and in things circumstantial what is common sense, and what will promote efficiency. It is not amiss to adhere to usage so long as it is found useful, but we must be careful that we do not become slaves to mere custom, or that we do not set too much by what our predecessors have done.

## Our Standing.

With this number we complete the half of Vol. I. It may be well for us to see what we have done, and take a look toward the future. In the first place we have obtained more than twelve hundred and fifty real subscribers to the Riccon. Considering the circumstances of our beginning, the lateness of the season, and the hardness of the times, we are gratified, and if the decision had been otherwise we would have been satisfied. We simply offered our columns to the brethren for their use, if they thought we might be useful to them and their work. They accepted. And now we say whenever the Convention shall wish to start a paper, the Riccon is at their service to advance the enterprise.

As we wished the brethren to do as they thought best, it appeared to us very reasonable that they should accept the Riccon rather than any other paper out of their State. We have a common interest in our College, and are reaping a common benefit from it. For this reason, it is no other, it appears wise for us to have a common medium of communication.

No separate department is contemplated. All communications for the paper will be sent directly to this office, where they will receive the same attention as communications from Mississippi. We cordially invite the brethren, and sisters too, to write for the paper, and freely advocate all their enterprises. Let us all strive to make the arrangement profitable. We know the talents of Louisiana Baptists. They can write, and write well. Brethren Tucker, Hackett, Courtney, Everett and Tussey were appointed State controllers. We give them each and all hearty welcome. They can greatly enrich our columns.

The doctrines of the Bible claim our earnest attention, and every item of truth deserves our uncompromising defense. After learning the doctrines of revelation, the next best thing for most of us to do is to learn what is doctrine. In other words, learn to distinguish between doctrine and usage. Doctrine is immutable, as should be practice enjoined by the Scriptures; but usage may be changeable, and very properly so.

To illustrate: We had a very serious complaint made to us once that at a certain church the right hand of fellowship was not extended by the whole church according to Baptist usage.

During the last half of the year several important questions will be discussed. Among them the school system of Mississippi, we expect, will be handled by one of the leading Baptists of the State. Pulpit Attention will be discussed by the Riccon and the Herald. More attention than ever will be given to social questions—those things that interest us in our every day lives.

With the brethren and sisters of Louisiana to help us, we feel that we can go forward in a rapid rate. The editor and publisher is a Baptist, and one who takes an interest in his denomination. We shall be glad always to welcome the Beacon to our office. Our exchange list contains no more interesting inland paper.

## The Richland Beacon.

We receive in exchange this paper published at Bayville, La., by T. J. Mangham. It is a well edited, well printed eight page paper devoted to politics and general literature. The editor and publisher is a Baptist, and one who takes an interest in his denomination. We shall be glad always to welcome the Beacon to our office.

## How It Is.

Some of the Northern papers are a good deal exercised because the Southern Baptist Convention took no notice of Dr. Stone and the Leland University in New Orleans. We might retort by saying that Dr. Stone and the Leland University took no particular notice of us. That makes us even, and as the Doctor has been better raised than we, and of course, knew better what the occasion called for, we think the Northern press ought to have commenced with him first. We are sure that we think every thing went off just as it should. The Doctor will be remembered as the man who lectured over the South some time since, and received from such men as Gordon and Walne words of commendation, and then went North and published political letters misrepresenting the South. If we are the people that Dr. Stone represented us to be, and he is a good man, we are too bad for him to associate with; but if we are not as he represented us, the boot is on the other leg, he is too bad for us.

## K. W. H. Head.

This brother has just returned to Mississippi to live and labor. He will accept work either as a pastor or teacher. His education and pastorate would fit him either for the pulpit or schoolroom. Address him at Clinton, Miss.

A believer in total depravity is not competent to control men or raise children. Where there is no principle of power, no good can be expected. Where no good can be expected, none is looked for. Where none is looked for, evil and wrong is expected. Good treatment is not bestowed; evil is the reward. Make all believe he is wrong, and can do no good, and he is sure to do no good.

—C. Texas Baptist.

Quite a controversy is going on in the Texas Baptist on the subject of total depravity. We should hardly expect much difference of opinion on this subject among Baptists. If total depravity is not true, then must we revise our whole body of doctrine? We think the Scriptures very clear on this point, and no one can understand the gospel who does not take this into account. It is the dark background upon which the glorious cross is set.

I have been a friend to Mississippi College and Ministerial Education, and have contributed to each as I could, but now I am out." So writes an iron brother, because we declined to publish a certain piece sent us. We want to say here and now that the Riccon has not the least connection with Mississippi College or Ministerial Education. It is unfair, therefore, to lay our faults to the charge of the College. It is not our institution.

Again, more or less alienation in feeling exists between country and town churches, the real cause of which is the differences in their customs or usages. They have precisely the same creed, but they differ in non-essential practices; as, for instance, in the order of services, the manner of receiving members into the church, the style of preaching and singing, though the same truth is taught.

Can't you send the Riccon to the brethren and wait till fall for the money? They could pay you then." We cannot do a credit business. To do so would be equivalent to a failure. All experienced newspaper men say it won't do. Let the brethren send fifty cents to carry us through till fall.

Specimen Copies.

We send out a large number of copies of this issue, hoping those to whom they are sent will like the paper well enough to subscribe for it. We send to many ministers in Louisiana with the request that they will show the paper to their churches, and try to enlist them in its support. By the action of their State Convention, the Riccon is their organ now.

We hope they will like it, and take a deep interest in its circulation. We mean to make the paper worthy of a hearty support. No premiums are offered; we aim to give you the worth of your money in a sound, live, religious paper.

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Prof. John Hart, of Richmond, Va., writes us: "I am looking with interest for the discussion. Whatever may come of it theologically, I hope you and the Herald may settle the Landmarks of Controversy, Christian-like debate that some others may profit withal." We can at least be kind and courteous.

## Louisiana and the Record.

When did Christ enter upon his mediatorial office?

Moosa Boose. When Adam fell, we think. He was as a Lamb slain before the foundation of the world, and as a High Priest over the house of God he has stood always the representative of man, since man sinned, and prospectively before man sinned. When the covenant of grace was made Christ was assigned the place and freely undertaken to furnish. Many explanations have been given to Paul's mode of life, but we believe this is the true one: he could not brook the thought of being dependent on others unless it was absolutely necessary, and his self-reliant spirit impelled him to minister to his wants unless by so doing he interfered with the great work of presenting the gospel which had been committed to him. Many of our wisest and most useful ministers have done this same—sacrificing the example of the inspired Apostles before us, there seems to be little ground for the complaints, especially where the churches are weak and ignorant.

Another perhaps a better method is that put forward by Peter "that the brethren of the Lord" and the other Apostles". It is based on the duty of the church and the rights of the pastor to a living from the people whom it serves in spiritual things, and the obligation of the people to furnish not as a matter of charity but of justice. This is a much more difficult plan than the other, for many ministers, their impulses and inclinations would lead them to adopt Paul's method rather than endure the sacrifice, go through the pangs of labor and waiting, and encounter the misunderstandings and obstructions attendant on the other. But they do and endure this because the well-being of the church requires it.

J. Bassett.

Please give your views of how the heathen are to be saved, as you have them.

I have always thought that they would be lost unless they should hear and believe the gospel as other men, and so yet, but I find that my pastor opposes this belief. I had quite a long discussion with him the other evening, and others who took sides with him. I would like to know if the heathen are to be saved, we must oppose this belief.

Let us hear from you through your paper, that the world may see how the Baptists stand on this question. If I am wrong on this question I shall fear that I am wrong all over.

J. Bassett.

It is the accepted faith of the denomination that the gospel and faith in the gospel is essential to the salvation of the heathen. Very few, we presume, doubt this; especially is this true of the ministry. If this be not true the scriptures can not be understood. We get the idea from the New Testament that the world is all lost, and that Christ is the only way of salvation. Surely Paul and the other Apostles never dreamed that men could be saved without a knowledge of Christ. "It hath pleased God by the foolishness of our preaching to save them that believe." This is a much more difficult plan than the other, for many ministers, their impulses and inclinations would lead them to adopt Paul's method rather than endure the sacrifice, go through the pangs of labor and waiting, and encounter the misunderstandings and obstructions attendant on the other.

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## PARTY CIRCLE.

DO AS NEAR RIGHT AS YOU CAN.

True strength will be before you.  
A field for battle and the heart; and though clouds may often cover you,  
no shelter from tempest and rain.

Beardless of storms which overtake you.

Push forward through all like a man;

great fortune will never forsake you.

In you do as near right as you can.

Remember the will to do rightly;

It comes by conscience, that mighty;

Your sleep may be peaceful and sound;

in contests of right never waver;

in life, a Christian; and

A life will of Paradise save;

If you live as near right as you can.

Though foes' darkest sound may speak;

And strive with their shrewdest art;

Conquer your friends, never be afraid;

And ask of the Father of Heaven;

To save your fair names as a man;

And all that you ask will be given;

If you do as near right as you can.

## YOUNG FOLKS.

The Rules of the World To-day.

Dom Pedro's second ranks, by worth;  
Among the wisest kings of earth;  
Fitting with a liberal hand;

Over Brazil, well-ferded land.

Cold Siberia's frozen coasts,

From the Arctic to the sandy shores;

Unto Alexander are—

Of the Russias mighty Czar.

Russia's King extends his sway

Over a mighty realm to-day;

Frederick William First is he,

Longing for a world to rule;

Thus the scheme Count Bismarck planned;

One united Fatherland.

Austria's Emperor still remains;

King of Hungary planes over Vienna's gardens gay;

Francis Joseph's banners sway;

Battling for their native mountains,

Proudly in the streets stood

Their patriot brotherhood;

Over the land of William Tell

Now Herr Bismarck rules well;

Ah! Hamid Othman's sword

Wields, as Turkey's present lord,

Athens off in song rehearsed,

Owes as ruler George the First;

For Bal a sunny realm;

Never more shall tyrants rule;

On her seven hills enthroned,

Shall gain her power be owned;

Come the sway of priest and Pope;

Victor Emanuel in her bower.

Saluted the Carolean rebel battle,

With the battle-cry of God's right,

Over the hills, in the old song,

Over Spain, intent and smouldering,

Heigh! Alonso of Castile,

Louis First maintains his rank

In Lisbon, on the Tagus bank;

France's Marshal Napoleon—

Brave, bold, Leopold,

Holstein, as old;

On the slender Viking's bough,

Christian Smith now reigns above;

And the Norsemen mickle call

Oscar, crowned in Odin's bale.

On Britannia's kingdom yet,

Let the sun neither set;

There Victoria reigns, serene;

Noble mother, honored Queen;

Here at home the people reign;

Our crown's ornate, our shield bright;

Highest strain of our land.

## LITTLE GENTLEFOLKS.

"A gentleman," she began, thoughtfully. "What does that mean?"

"I know. The teacher said it was just what it sounds, a man who is gentle and nice in his ways, polite to the girls and old women, and never says rude words, nor tries to cheat in crooked or marbles. Is that all summing?"

"It doesn't all lie in being gentle, laughed the old lady. "It's not in being a gentle man, as some folks think it does. It is more than being kind and polite, or nice in manners or clothes, though they all belong to it. It is first of all, to be a manly man! At the root of the notion of a gentleman lies the idea of being a strong, useful, protecting man; and nothing else has the stuff in it to make a gentleman. In the old time, when the world was divided into two classes, gentles and common people, there were very strict lines for the former."

"Oh, I could only find them now," cried Ralph. "The rules to make a gentleman! Are they written anywhere?"

"They were never written, that I know of, but were handed down from father to son, and never have been obeyed as strictly as possible. We know of them to be sure that the standard of a gentleman in those days didn't in many things differ from what it should be to-day. And there is no reason why a little boy should not carry in his heart as steadfast a code of honor as a plumed and visored Knight of St. John."

"There are no knights now," said Ralph, a little sadly.

"I am not so sure of that. There go by working nowadays more than by birth, in the same call for the same knightly qualities of spruce and endurance that rode forth with spear and crest to the field of battle. What do you think was a knight's first duty? To fight for the truth. The next was to serve his king and country. Mr. Ralph's work is the same to-day—always believing in God and his truth, and because you are in it and cannot help yourself, for it is a right thing. And to the eye of a man, there will be something to do for your country. You must teach that, that bad principles do not creep in, or bad men get control, and you must not pay a tax of time or money too great to keep things what they should be for you and those who come after you. This will be your work, more than by birth, in the same call for the same knightly qualities of spruce and endurance that rode forth with spear and crest to the field of battle. What do you think was a knight's first duty? 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